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derive it from the position at first taken by the author has committed him to a blindness as regards data that makes his championship of the universal fatherhood of God resultless, so far as wholehearted grappling with the question at issue is concerned. It may be that we are in error, but this masterful opening up of a problem, coupled with an unwillingness to treat it from the point of view and the aid of the criticism that really gave it rise, seems characteristic of much British theological writing of today—though with notable exceptions. Except from the point of view of critical theology, there is no question as to a historical and a religious Christ. From the traditional point of view the question is really one of words alone—a continuance of the algebraic theology that prefers dealings with acknowledged symbols to dealing with alleged realities. It is hopeless to mingle the two spheres, and this Mr. Forrest, with all his excellencies, has attempted.

There is yet to be said, however, again, that the volume as a whole deserves most serious attention. It is written in a distinct, simple style, and if it be said that the book is more successful in formally opening up the problem than in treating it, it should be remembered that with English theological literature the work is very nearly a pioneer. The very breadth of treatment which so often leads to a too general handling of material is yet one that stimulates thought, even though it be in protest. Many of its discussions, like that of miracles, and the relation of Messiahship and sonship, are admirable. Furthermore, the author's treatment of the redemptive work of the Christ is full of help for the man who is confused by the strictly Pauline presentation of that work. In one particular especially does the book merit warmest praise—in its refusal to be led away into the seductive belief that the historical Christ is unnecessary to Christianity. A view like this, so destructive of the very foundations of our faith, and so utterly foreign to the entire position both of Paul and the other writers of the apostolic age, merits the handling which the author has accorded it.

S. M.

Neue Bibel-Studien: sprach-geschichtliche Beiträge zumeist aus den Papyri und Inschriften zur Erklärung des Neuen Testaments. Von Lic. theol. G. ADOLF DEISSMANN. Mit einer Abbildung im Text. Marburg: N. G. Elwert's Verlag, 1898. Pp. viii + 109, 8vo. M. 2.80.

THE leading idea of this book, as those familiar with Deissmann's earlier studies will not need to be told, is the close relationship of New

Testament Greek to the Greek used in common life at that time. Semitic influence, our author thinks, has been overrated. Forms, words, phrases and constructions which have been regarded as un-Greek or exceptional, are found to have been current in official, or commercial, or social intercourse. The general correctness of this position seems to be proved, but those intimately acquainted with Semitic ways of thinking and modes of expression may be pardoned for still holding fast to the belief that Semitic influences underlie many peculiarities of thought and diction.

The material is arranged under three heads: 1, "Orthography;" 2, "Etymology and Semasiology;" 3, "The Lexicon and the Syntax." All these topics are illustrated from the papyri and from Greek inscriptions, especially those found at Pergamum and in the islands of the Ægean. It goes without saying that the significance of the illustrations varies greatly, but there is hardly one of them which does not add in some way to our knowledge. Note, for instance, the frequent use of ἀπέχω in forms of receipt, the numerous references to νιοθεσία in the pre-Christian inscriptions of the Ægean, the commercial application of σφραγίζω in the sense of "duly dispatch," the constant occurrence of ἀπὸ τοῦ νῦν in legal forms, and the employment of πλῆθος in two Greek inscriptions to designate all the members of a religious society. More noteworthy still is the light shed on the use of ἐπίσκοπος, πρεσβύτερος, προφήτης. All these expressions are shown to have been applied to religious officers in heathen circles. There were ἐπίσκοποι in a temple of Apollo in Rhodes, and some of the Egyptian priests were called πρεσβύτεροι and προφῆται. The examination of the history of κυριακός, too, is very striking, whatever is thought of the suggestion that the early Christians may possibly have applied the term to the first day of the week, in imitation of the practice which is known to have existed in Asia Minor and Egypt of dedicating the first day of the month to the emperor or κύριος.

The longest and most fascinating study concerns the word χάραγμα, which is used in several passages in the Apocalypse (13:16, 17, etc.) of the mark of the beast. Deissmann proves that the word is used in a papyrus copy of a document dated 52/3 A. D. of the imperial stamp which gave it validity. This imperial stamp, a specimen of which in chalk from the reign of Augustus is preserved in a museum in Berlin, bore the name of the reigning emperor and the year of his reign. It seems to have been used especially in commercial transactions. The χάραγμα of the beast, which was indispensable for buying

and selling and which is closely associated with the number of his name, may, our author thinks, have been suggested in some measure by this *χάραγμα* bearing a name and a number of Roman government offices. He is aware of the double difficulty that the *χάραγμα* of the beast was impressed on the hand or the forehead, not on a document, and that the number of the name is not the same thing as the number of the year, but accounts for these variations as possibly due to apocalyptic tradition. The argument scarcely carries complete conviction, but the facts recorded are very welcome, and the suggested explanation may be safely pronounced probable. The value of the essay is heightened by a reproduction of the legend on the Berlin stamp.

This excellent work of Deissmann ought to be followed by equally careful work on the part of the scholars of England and America.

W. T. S.

LITERARY NOTES.

WE have received from N. W. Ayer & Son, Philadelphia, the *American Newspaper Annual*, containing a catalogue of the American newspapers. The work is invaluable for publishers, and represents an astonishing amount of painstaking toil.

SINCE the decease of the *Thinker* the English theological world has lacked a general theological review, but, as far as book reviews are concerned, the *Critical Review* has more than upheld its reputation in supplying the lack which it would be thought the English public must feel. We venture, however, to call attention to a slip in the July number by which an article in the *BIBLICAL WORLD* for May written by Professor G. B. Foster was credited to Dr. Arthur Fairbanks.

THE Cathedral Library Association (123 East Fiftieth street, New York) publishes a *Harmony of the Gospels*, by Rev. Joseph Bruneau, S. S., professor in St. Joseph's Seminary, based upon the Douay version. It has little peculiarity except its footnotes, in which a large number of quotations are introduced from writers of the Roman church. Professor Bruneau, however, is acquainted with other literature, and does not hesitate to use it. The publication of such a work is another evidence of the growing interest in the study of the life of Jesus. It is to be regretted that the proof-reading in this otherwise admirable book is execrable.